

THE HISTORIOGRAPHER

of
THE NATIONAL EPISCOPAL HISTORIANS AND ARCHIVISTS
and

THE HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH

*published to promote the preserving
of church records and the writing
of parochial and diocesan history*

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Episcopal women's history the focus of Dallas conference

By Lucy Germany

A threatening hurricane could not dampen the enthusiasm of the mostly women historians who gathered in September at Dallas' Roman Catholic Conference and Formation Center. Those who had come for the Episcopal Women's History Project's conference, "The Range of Women's History," drew together over a common concern for Hurricane Rita and took in stride gaps in the planned schedule due to storm-threatened participants who at the last moment found it impossible to attend. Impressive research papers and spirited post-pres-

entation discussions more than filled those gaps.

The papers included accounts of outstanding Episcopal women, such as Artemesia Bowden, founder of St. Philip's School (now St. Philip's College) in San Antonio; Deaconess Frances McGinnis, the first woman to serve on a parish vestry in the United States;

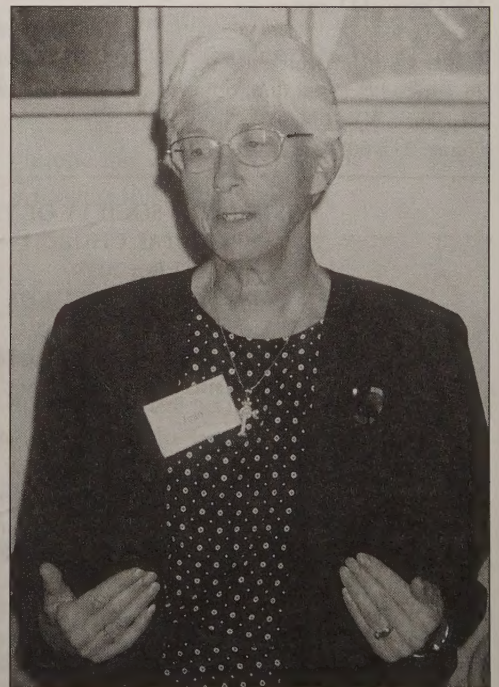
Vida Dutton Scudder, a self-styled "religious radical" who fought for social and political advancement for women; Emily Malbone Morgan, a close friend of Scudder's and herself a leader in the fight for women's rights.

A featured conference speaker was Vivian Castleberry, author of *Daughters of Dallas*, a coffee table-sized book on women

leaders in social change in one of the fastest growing cities in the U.S. More than a score of the women Castleberry included are Episcopalians. In her address, she praised them for what they had done for their churches and communities.

Conference participants also heard from Dr. Louie Crew, Rutgers University professor and webmaster of a popu-

Continued on page 4



Above, newly elected EWHP President Joan Gundersen. Left, a visit to the Women's Museum, one of two such facilities in the United States, was a conference treat.



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Episcopal Church Archives seeks new home

Following several years of assessment, the Archives of the Episcopal Church is seeking a new home. For almost five decades, the main corpus of the collection has been officially located in the library building of the Episcopal Theological Seminary of the Southwest in Austin, Texas. But now the seminary, which itself needs room for expansion, has requested a new rental agreement that would quadruple the rent the Archives is paying. In addition, the Archives would be obliged to pay for much-needed major renovations to the building it occupies. The Archives' board has decided relocation to a building the Episcopal Church would own would be financially more advantageous. Such ownership, says Mark Duffy, Archivist of the Episcopal Church, would mean the board and staff would be "more in control of the Archives' destiny."

Duffy says the Episcopal Church needs to be able to show the Anglican Communion in particular, and the public in general, how it lives as the Church in the midst of its particular culture. "The Archives is very important in keeping that conversation alive and vital."

The Archives Strategy Committee will consider both buying and building. N. Kurt Barnes, the Episcopal Church's treasurer and chief financial officer, says the committee welcomes serious inquiries. Duffy suggests that others may have knowledge of facilities that might be suitable, and the committee would welcome learning about them. "There might be possibilities we're just not looking at because they haven't been brought forward yet."

The committee has developed site, services, and program priorities as well as building and ground requirements. Envisioned is a building of up to 38,000 square feet, located in a major urban setting, easily accessible by public transportation, attractive to potential staff members, and allowing for efficient travel to the Episcopal Church Center in New York. The committee will present the need for relocation to the General Convention meeting in Columbus and plans to be in a new location by December, 2009.

Glamour magazine honors Episcopal priest

The Rev. Yamily Bass-Choate, Hispanic missionary for the Diocese of Mississippi, has been named by *Glamour* magazine one of its 10 "Women of the Year." On November 10, the magazine honored Bass-Choate at a ceremony in New York's Lincoln Center for her participation in rescue work in Mississippi during Hurricane Katrina. She worked with refu-

gees in Jackson's Sports Coliseum, tending to their spiritual needs and setting up an interfaith chapel at the facility. Bass-Choate is well known for her work on inter-faith projects in Mississippi, including a Spanish-language crisis line for people facing serious problems.

***The Historiographer* being indexed, missing copies sought**

As a service to researchers, Henry Bowden, professor of religion at Rutgers University and former member of the board of the Historical Society of the Episcopal Church, has undertaken the indexing of *The Historiographer*. Over the past several months, he has completed work on all issues from 1994 through 2004.

The Historiographer began life in 1961 as the occasional *Historiographical Newsletter* of the National Episcopal Historians. Two- to six-page issues were produced sporadically. They promoted and reported on annual conferences, reported on the activities of the organization's members, and offered tips for archivists and historians.

Unfortunately, no one seems to have kept a complete set of these newsletters. NEHA would like a complete set, as would the Archives of the Episcopal Church. If you have any copies—even copies of copies—of newsletters produced from 1961 through 1993 and can bear to part with them even temporarily so we can make copies as well as index them, please send them to: NEHA, 509 Yale Avenue, Swarthmore, PA 19081. Note if you'd like them returned.

Diocese of East Carolina

Looking to the past to see the future

In April, Bishop Clifton Daniel led "Journey into Heritage, Mission and Fellowship," a pilgrimage to 10 small historic churches he wants the diocese to hold in trust "because in many places that's where the growth is coming." On the journey, he showcased examples of coming growth.

Beginning at Trinity Church, Chocowinity, founded and built in 1774, and ending at a pair of churches in Edenton, at each stop the pilgrims heard the stories and lifted the congregations up in prayer. Each church received a letter from the pilgrims as well as a contribution.

At Holy Innocents', Avoca, Missie Capehart Harrell gave a history of her family's chapel, and David Peele told how he and his partner had totally repaired and refurbished the little church after Hurricane Isabel. When a proposed golfing/residential community is finished, a church will be waiting for a congregation. At St. Luke's/St. Anne's, Roper, a congregation once divided by race was united after St. Anne's building collapsed. St. Luke's black congregation invited the white congregation to meet in its building. Merger followed.

In East Carolina, new housing communities will be welcomed by rooted religious communities.

Photos, blueprints needed for Shanghai cathedral restoration

In 2004, the government of China gave Shanghai's former Anglican cathedral to the Three-Self Patriotic Movement (TSPM) to be used again as a church.

Built in 1869, the cathedral was closed in 1949 during the cultural revolution. It was then restyled as an auditorium for government use. Now the building is to be restored, and overseeing the restoration is an architectural firm run by descendants of the original designer, Sir Gilbert Scott. Renovation of the nave will remove the current rows of tattered theater-style seats, a dropped ceiling, and accumulated debris. Restoration is expected to begin within a year.

But help is needed. "If anyone can provide early photos or even the original blueprints of Holy Trinity Church, these would greatly assist its restoration," says Presbyterian Ji Jianhong, chairperson of the TSPM. The Chinese government has paid for restoration of a former boys' school adjacent to the cathedral. Also in Shanghai, Roman Catholics are at work restoring the Jesuit cathedral while similar efforts are desired for the blue-domed Russian Orthodox cathedral.

To share photos and drawings with church leaders and architects working to restore the cathedral, send electronically scanned copies (jpeg or tiff format) or written observations via e-mail to news@episcopalchurch.org. A return e-mail message will be sent to acknowledge successful receipt of each submission. Photos and comments will be forwarded directly to project managers in China.

Diocese of Hawai'i

Archives update

After years in off-site storage, the archives of the Diocese of Hawai'i is now housed in newly renovated space at St. Andrew's Cathedral. Its collections are stored on chrome-plated steel shelving in a secured 24-hour temperature- and humidity-controlled storage vault. An adjoining reading room is available for viewing documents from the collections.

Archivist/historiographer Stuart Ching reports that over the past year, the holdings were increased by photographic prints from St. Andrew's Priory, letters of Hawai'i bishops from an e-bay auction, photographic prints from the estate of the Rev. John Engelcke, and back issues of the *Hawaiian Church Chronicle*.

Assessment of the collections is being undertaken to determine the housing requirements for the different types of materials. Once archival supplies are delivered, the collections, which are now stored in cubic-foot cartons or banker's boxes, will be reorganized into smaller units for easier access and handling. A collection of photographic portraits of the bishops of Hawai'i, obtained from 'Iolani School, has been re-matted and re-framed and now hangs in the entry corridor to the bishop's office.

Episcopal women's history

Continued from page 1

lar information center for Episcopalians. Margaret Larom, director of Anglican and Global Relations for the Episcopal Church, spoke of her interest in researching the story of Mary Louise Constable, philanthropist and dedicated supporter of both Sunday school programs and foreign mission work. The Rev. Lawrence Crumb of Salem, Oregon, gave interesting facts relating to the "Philadelphia Eleven" who, as a result of their non-authentic (his choice of words) ordination in 1974, changed the course of church history. The Rev. Margaret Rose, director of the Episcopal Church's Office of Women's Ministries, described the work of her office with the United Nations Committee on the Status of Women.

Dr. Patricia Page traced the work of the Southern Episcopal Women's History Project. She is now involved in a Mellon grant program to research women who have figured in the history of St. Augustine's College in Raleigh, North Carolina. St. Augustine's is one of the four Episcopal colleges in the southern United States. Current work being done under the grant was described to the conference by Linda Simmons-Henry, director of library services for St. Augustine's, and student Judy Edwards.

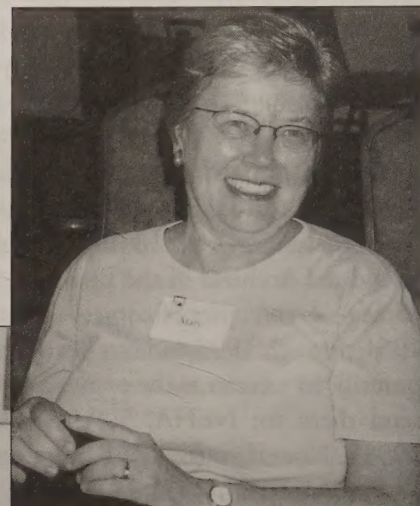
Among the many storytellers at the conference was the Rev. Matilda Eeelen Greene Dunn, priest in charge of St. Mark's Church, Copperhill, Tennessee. A graduate of the University of the South and its St. Luke's School of Theology, she is the first black woman in the history of the seminary to earn a doctorate. Dunn, a native of Liberia, was the first black lay chaplain of the university's All Saints' Chapel. In addition to her service at St. Mark's, she is Episcopal campus chaplain for both the University of Tennessee, Chattanooga, and Chattanooga State Technical Community College. She tells her students to change their thinking of the Episcopal Church as a white Church. "As a black woman I explain to them that the Episcopal Church reaches out and respects the dignity of all persons."

Other presentations included Nancy Radloff's talk on the impact of women organists on the growth of the Church during the early part of the 19th century and an

overview of EWHP's history by co-founders Joanna Gillespie and Mary Sudman Donovan, both widely published authors of women's history.

Dr. Joan Gundersen, newly elected EWHP president, gave instructions on web site access. Dr. Fredrica Harris Thompsett and the Rev. Sheryl Kujawa-Holbrook of the Episcopal Divinity School led a "circle" discussion based on material in their book, *Deeper Joy*; also participating were a number of the book's contributing authors. The Rev. Jill McNish explored her recent work on the spiritual contribution of the feminine in ordained ministry. A panel from the Episcopal Theological Seminary of the Southwest spoke about women in seminary.

New EWHP board members are the Rev. Barbara Bender Breck of Oakland, California; Patty Brooke of San Antonio, Texas; the Rev. Thea Joy Brown of Hempstead, New York; and Katie Sherrod of Fort Worth, Texas. Officers are Joan Gundersen, president; Sheryl Kujawa-Holbrook, vice-president;



Author Vivian Castleberry, left, spoke about the contributions Episcopal women have made to their churches and communities in the Dallas area. The Rev. Matilda Eeelen Greene Dunn, center, a native of Liberia, spoke about the leadership of women in the merger of the black and white Episcopal congregations in Sewanee, Tennessee. Church historian and author, Dr. Mary Sudman Donovan, above, is a co-founder of EWHP.

Barbara Turner, secretary; and Katherine Ward, treasurer. Gifts of appreciation were offered to the Rev. Bindy Snyder, retiring president. Recently deceased board member Normandine Wesley of Fort Lauderdale, Florida, was remembered.

Lucy Germany is editor of Timelines, newsletter of the Episcopal Women's History Project. Photos by Barbara S. Turner.

A Call for Papers

“Legacies and Promise: 400 Years of Episcopal History”

Contributions are invited to the program of a significant conference for professional and lay Anglican archivists and historians to be held in Williamsburg, Virginia, from Sunday, June 24, through Wednesday, June 27, 2007. The conference will be a celebration of the arrival of 107 English settlers in Jamestown on May 13, 1607, creating the first permanent Anglican community in what is now the United States.

Although the Church of England already had some presence in the New World before 1607, this date symbolizes the beginning of a new global era in Anglican history. The conference will accordingly review the contributions, transgressions, achievements, and failures of Anglican Christianity in the New World, focusing on the United States, Canada, and the West Indies. It will also promote discussion of the use and stewardship of archival resources.

The conference is being co-sponsored by the Episcopal Women's History Project, the Historical Society of the Episcopal Church, and the National Episcopal Historians and Archivists.

Among the themes which will be considered are:

- * Parish life
- * Regional and ethnic variations
- * Theological and liturgical controversies
- * Art, architecture, and music
- * Conflicts and accommodations involving majorities and minorities
- * Regional Churches and the worldwide communion
- * Mission
- * The Church of England/the Episcopal Church in Virginia and West Virginia
- * The care and preservation of archival materials
- * The writing of parish and diocesan histories

The program committee invites proposals from both individuals and joint presenters. A proposal for a presentation should typically take the form of a single sheet with the title, the type (such as, lecture, workshop, powerpoint presentation), the length (usually about 15 minutes), and a brief summary of the content, including thesis or objective, approach, and primary research resources. The name and affiliation of the presenter or presenters should also be included.

Proposals should be e-mailed to alan.hayes@utoronto.ca with the subject line “Tri-conference Proposal.” Word-processing attachments can be sent in Microsoft Word and WordPerfect formats. Inquiries may be e-mailed to the same address with the subject line “Tri-conference Inquiry.” Proposals or inquiries by post should be addressed to Professor Alan L. Hayes, Wycliffe College, 5 Hoskin Avenue, Toronto, ON M5S 1H7, CANADA. U.S. correspondents should note special postal rates to Canada.

The sponsoring organizations have no financial resources for subvention of the travel or accommodation costs of presenters.

The preferred deadline for proposals is April 20, 2006. Proposals will be accepted after this deadline but will be at a disadvantage if the program schedule is largely filled. Decisions on proposals submitted by the deadline are expected to be made by May 15, 2006.

Mobile extends a warm welcome

Come one, come all to Mobile, Alabama, for the 2006 NEHA Conference! Stay a few days before or after the meeting. Mobile, a gleaming star to a tourist out to soak up Gulf Coast culture, greets you with a warm Gulf Coast welcome.

Now, let's get you officially welcomed. Walk two blocks from Christ Church Cathedral to Mobile's Welcome Center, the Fort Conde Charlotte Museum House, to learn about our city and get your bearings. Then step right up, step right up to the pleasure time of your choice.

Southern mansions perk your interest? Visit the Richards DAR Home, Oakleigh Historical Home, and/or Bragg Mitchell Mansion, which are Mobile's showcase historical homes. Feast your eyes on the fabulous period furniture, Mobile-smithed sterling silver, and cultural tidbits that make Mobile. Fabulous docents will share prized information and answer all your questions.

All on deck! The World War II *USS Alabama* battleship is now at full tilt! Hurricane Katrina tilted this humongous ship starboard 8 degrees, but at this reading it is now centered and tourable. On a cool, sunny day, a picnic would be delightful, or continue up the causeway for a seafood lunch at a local restaurant. Emeril has taken a bow as our south Alabama down-home cooking just can't be beat!

A war fan? Continue up the causeway (east on Highway 98) to Spanish Fort and head north to Blakeley Park for a leisurely walk around the Civil War battlefields. Continue to the water as the naval officer in you calls again. Board the *Mobile River Delta Explorer* at the dock and summon your interest in the environment and nature, too, as you enjoy an eco tour of the fabulous Mobile River Delta (only the Amazon and Mississippi River deltas are larger). Alligator eyes can be seen everywhere. Bring your binoculars for the birds and other creatures.

Gardening diehards, do not pass up Bellingrath Gardens and Home, rated one of the top five gardens in the United States by *The Wall Street Journal*. The latter part of April is the peak rose season for Bellingrath Gardens. Last year, the All American Rose Collection Committee honored the garden as the top public rose garden in the United States. If you are a rose fan, Bellingrath must be on your "go list." The Easter lilies will still be in bloom, hydrangeas and hibiscus will be popping out.

Riverboat tours? Bellingrath Gardens graces lovely Fowl River, which empties into Mobile Bay. A riverboat gives sightseeing tours and weekend dinner tours with live music from the docks at the gardens. Perhaps you could extend your stay for an evening twilight tour. Bellingrath Gardens is on the *Alabama Coastal Birding Trail* so do bring your binoculars while touring on the boat or while walking.

Here, fishy, fishy! And they are out there so go fish,

you fisherfolks! During conference free time—while you are eating around and touring about—ask the locals in Mobile who they know who fishes professionally. Call that professional and go if you are comfortable. Ask for and check references. In addition, you can call the marinas for referrals.

If you would like to go sailing, call the yacht club. Dog River and Fowl River pop out sail boats like champagne corks into Mobile Bay on Sundays. Brunching on a river or out on a bay after church is a delight.

The web may also provide additional tourist information. When you register for the conference, you will be provided with a local restaurant selection guide and more museum information with maps.

We look forward to seeing you and hope you enjoy your stay in Mobile. Safe travels!

& Fort Conde Charlotte Museum House
104 Theater Street
Mobile, AL 36602
251-432-4722

& Richards-DAR House Museum
256 N. Joachim Street
Mobile, AL 36603
251-208-7320

& Oakleigh House Museum
350 Oakleigh Place
Mobile, AL 36604
251-432-1281

& Bragg Mitchell Mansion
1906 Spring Hill Avenue
Mobile, AL 36607
251-471-6364

& USS Alabama Battleship Memorial Park
Scenic Highway 98—The Causeway
251-433-2703

& Blakeley Historical State Park
34745 State Highway 225
Spanish Fort, AL 36527

& Bellingrath Gardens and Home
12401 Bellingrath Gardens Road
Theodore, AL 36582
251-973-2217

& Fowl River Marina
251-973-2696

& Dog River Marina
251-476-4546

The National Episcopal Historians and Archivists

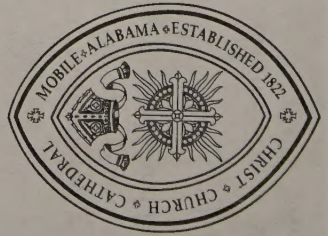
2006
Annual Conference

Religion and Church Architecture of the Gulf Coast

Hosted by the
Diocese of the Central Gulf Coast



Held at
Christ Church Cathedral
Mobile, Alabama
April 25-29



Conference Location: Christ Church Cathedral, corner of St. Emanuel and Church Streets, 115 S. Conception Street, Mobile, AL 36602. Established in 1822.

Housing: Conference attendees should make their own arrangements:

(1) **Radisson Admiral Semmes Hotel:** 251 Government Street, 251-432-8000, 800-333-3333 (1.5 blocks to church). A block of rooms has been reserved for NEHA on a first come, first served basis: \$99.00 plus taxes single or double with breakfast for two.

(2) **Ramada Inn Civic Center:** 255 Church Street, 251-433-6923, 800-272-6232 (2.5 blocks to church). A block of rooms has been reserved for NEHA on a first come, first served basis: \$75.00 plus taxes single or double with breakfast for two.

Other hotels in the area:

Lafayette Plaza Hotel: 301 Government Street, 251-694-0100 (4 blocks to church).

Malaga Inn: 359 Church Street, 251-438-4701 (3 blocks to church).

Riverview Plaza Hotel: 64 S. Water Street, 251-438-4000, 866-749-6069 (1.5 long blocks to church).

Transportation: Airport Shuttle available to all hotels.

I (we) will be staying at _____

I (we) will be leaving _____ Saturday, _____ Sunday.

I am allergic to shellfish _____ Yes, _____ No.

REGISTRATION FORM

Deadline for Receipt of Registration Form
April 1, 2006, Please!

Names(s): _____

Address: _____

Phone: _____

E-Mail: _____

Church: _____

Diocese: _____

Registration Fee: _____ Your total: _____

Per member: \$160.00

(Includes meals, programs, tours)

Spouse of member: 160.00

Non-member: 190.00

Guests are welcome for all or part of the conference for the fees, per person:

Tues. night dinner 10.00

Wed. workshops/lunch 25.00

Thur. two meals/bus 50.00

Fri. lunch/bus 30.00

Fri. elegant dinner 25.00

Sat. workshop/lunch 25.00

TOTAL ENCLOSED: \$ _____

Please make checks payable to: NEHA 2006

Please mail to:

NEHA 2006 Conference

Christ Church Cathedral

115 S. Conception Street

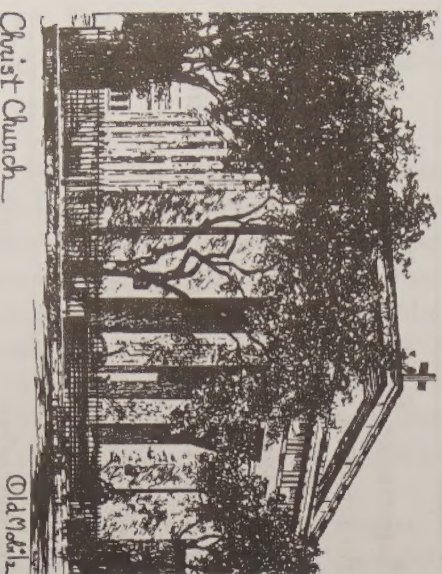
Mobile, AL 37702

Conference Program

for the
National Episcopal
Historians and Archivists
2006 Annual Conference

Religion and Church Architecture of the Gulf Coast

Hosted by the Diocese of the Central Gulf
Coast
Held at Christ Church Cathedral
Mobile, Alabama



WEDNESDAY, APRIL 26, 2006
(Breakfast at your hotel/on your own)

- 9 am Workshops/Paper Presentations
CCC Chapter House
- 12 noon Lunch/General Membership Meeting
CCC Chapter House
- 2 pm Paper Presentations
CCC Chapter House
- 3 pm Walking Tour, Museums of Mobile
Dinner on your own with special
Gulf Coast treat to be offered!

THURSDAY, APRIL 27, 2006
(Breakfast at your hotel/on your own)

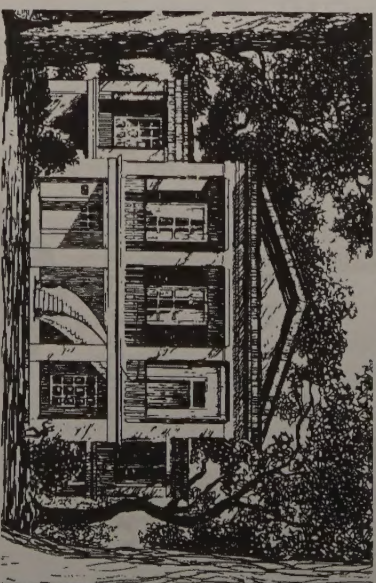
- 9 am Bus Tour of Mobile and local churches
includes lunch and dinner

FRIDAY, APRIL 28, 2006
(Breakfast at your hotel/on your own)

- 9 am Bus Tour of Pensacola churches
includes lunch, paper presentations

6 pm Elegant Gulf Coast Seafood Dinner
CCC Chapter House

SATURDAY, APRIL 29, 2006
(Breakfast at your hotel/on your own)



8:30 am Workshops
CCC lecture rooms

Closing Eucharist
(Time to be announced)

12 noon Lunch
CCC Chapter House

A more detailed program will be provided at
time of registration.

Weather: Spring in Mobile is very unpredictable. We advise spring and summer clothing, a raincoat, umbrella, and light sweater for air-conditioned areas.

Come one, come all!
We look forward to seeing you!



- 4- Arrival and Registration
- 6 pm Christ Church Cathedral (CCC)
- 6 pm Welcoming Service
Christ Church Cathedral
- 7 pm Wine/Supper
CCC Chapter House

Iglesia Santa Maria de los Angeles: Tegucigalpa, Honduras

When the Rev. Robert Miller arrived in Tegucigalpa in 1979, a missionary appointee of the Presiding Bishop, he found two projects awaiting him: completion of Iglesia Santa Maria de los Angeles in Colonia Florencia Norte and the initiation of El Hogar de Amor y Esperanza (Home of Love and Hope) orphanage for boys.

Anglicans had lived and worshiped in Honduras since the 18th century when the British were attracted by the country's logwood forests. But not until the latter half of the 20th century, after the Church of England turned the mission over to the Episcopal Church, was serious evangelistic work done. And then the impetus came from the Hondurans themselves. At one point, the Episcopal Church even considered discontinuing its efforts, but with the help of Bishop David Richards, who had oversight of the region, a number of Hondurans went to New York and to General Convention and successfully pleaded the case for establishment of a diocese. In 1978, the Rev. Hugo Pina was consecrated bishop of Honduras, and church growth became intentional.

Santa Maria de los Angeles was a congregation in need of a home. The church the Rev. Mr. Miller was tasked with completing was sited strategically on the pilgrims' road to the Shrine of Our Lady of Suyapa in the poorest area of Tegucigalpa. Connie de Beausset, a parishioner whose husband was on the staff of the U.S. Agency for International Development, designed the building, opting for "simplicity and dignity rather than elegance." Yet for over two years, its walls stood half-completed due to the contractor's misappropriation of funds. With the help of a United Thank Offering grant, the church was finished—after the second contractor was discharged for helping himself to funds to build himself a home. A third contractor, Felipe Amaya, was hired. He became so committed through his work on the church that after the building was completed, he had the Rev. Mr. Miller baptize his daughter.

Mrs. de Beausset and the Rev. Mr. Miller not only acted as construction supervisors, but in an effort to stretch every dollar, they hauled much of the building material—roof tiles, cement, lumber—themselves in her truck. The de Beaussets and the Millers contributed funds to decorate and furnish the interior. They commissioned a Chilean artist who worked in wrought iron to craft the altar,

credence table, and three murals. The bell tower was contributed by Carlos Clamer, a German expatriate who owned the Clamer Theater in Tegucigalpa.

As for El Hogar de Amor y Esperanza, that project flourished. It had begun when Victor Loynes, an English employee of Lever Brothers, and a group of parishioners became concerned about the number of abandoned boys on the streets of Tegucigalpa following Hurricane Fifi. They developed a plan for a self-sustaining orphanage, agricultural school, and technical school. They rented an old adobe home in Colonia Pedregal, south of the city, which had a working well, and began what has become an astonishingly successful program.

Today, Santa Maria de los Angeles is an urban congregation whose membership of over 250 includes many professional people. The church, recently renovated, shares a physical compound with a bilingual elementary school and the all-boys high school which is part of El Hogar. The church complex also houses the headquarters of the deanery.

This article is an expansion of the vignette which appears in the 2006 Historic Episcopal Churches Engagement Calendar. The spiral-bound desk calendar features 53 different churches with photograph and historical vignette. It may be ordered from NEHA, 509 Yale Avenue, Swarthmore, PA 19081, for \$15.95 per copy plus 10 percent for postage and handling (\$2.00 minimum). Bulk order prices are available.



'So much richness there': An incarnational note on research on lay women

By Fredrica Harris Thompsett

As archivists and historians know, archival collections are full of treasures that are meant to be shared rather than hoarded. The archivists with whom I have worked in my professional life as a church historian have been generous to a fault. Typically, my work desk is stacked with more archival materials than I could possibly digest in a short visit. Frequently, photographs and oral histories offer enticing paths for further research. Upon occasion, I have happily allowed myself to be distracted from my original archival project to dwell on other treasures found there.

Such was the experience of Patricia N. Page, an experienced educator, former seminary professor, author, and one of the key players in organizing the regional Southern Episcopal Women's History Project. Page contributed a chapter about three 20th-century leaders of the Episcopal Church Women (ECW) to a book Sheryl Kujawa-Holbrook and I co-edited, *Deeper Joy: Lay Women and Vocation in the 20th Century Episcopal Church*. Page's investigations twice took her

to the Archives of the Episcopal Church in Austin, Texas.

Going through papers of the ECW and the Executive Council of the Episcopal Church was time-consuming work. In addition to exploring the stories of Grace Lindley, Margaret Sherman, and Frances Young, Page kept finding other stories that fascinated her. She reported: "The temptation was to spend all my time reading the oral histories of women who had been my mentors. So going to the Archives is great fun but also frustrating because *there is so much richness there.*" (Emphasis added.)

I asked other contributors to *Deeper Joy* to comment on the sources used in their research. These 18 authors (17 Episcopalians and a Canadian Anglican) varied in age, gender, race and ethnicity, professional historical background, and publishing experience. They ranged from well-known historical scholars in the Episcopal Church like Mary Sudman Donovan and Gardiner Shattuck, Jr., to two recent seminarians new to historical publication, Daniel Velez-Rivera and Di-

ane C. K. Wong. Not surprisingly, authors reported that whenever possible, they turned to archival resources for information about lay women, their vocations and work in the Church. Diocesan archivists and historiographers from California, Minnesota, Chicago, New York, and Alabama proved unfailingly helpful. University and other special collections, e.g. the Schlesinger Library in Cambridge, Massachusetts, which focuses on women's history, and Harlem's Schomburg Center for Research in Black Culture, also provided significant research resources.

Yet not all authors were as fortunate as Page in finding rich archival resources. Many struggled with significant gaps in preserved materials. Barbara Brandon Schnorrenberg, a former president of the Episcopal Women's History Project (EWHP), described diocesan archival research on women as being "both the foundation and the frustration of the outcome." As Schnorrenberg, Donovan, and Alda Marsh Morgan attested, what had been preserved was typically official, i.e. "male organized and preserved papers." Parishes seldom preserve papers of the Woman's Auxiliary, its successor the ECW, and the altar guild. Moreover, as Donovan has observed, parish newsletters which typically include information about vocations in which women are involved, such as Christian educa-



Above, Sister Constance Anna, CT, with orphans in Wuhu, China. Left, Deaconess Anna Newell, director of St. Margaret's House, Berkeley, California (Episcopal Church Archives photo).



tion, youth activities, prayer groups, etc., are often tossed out for lack of space.

The other primary source for authors of *Deeper Joy* chapters was oral histories, several of which were gathered by phone or in face-to-face interviews by these enterprising authors. This was particularly true for those whose subjects were further marginalized as women of color. Velez-Rivera, Wong, and Canon Edward W. Rodman wrote respectively about Puerto Rican, Asian and Asian-American, and black women leaders. Michael McNally's chapter on "Boss Women" in Ojibwe Christianity drew upon conversations with Ojibwe women as well as upon records of the Minnesota Historical Society. The varied historical vocations of these women were for the most part reconstructed from oral sources, sources which are often missing or neglected. Other researchers ought to follow the lead of Pat Page, who has also been active in gathering oral histories of Episcopal women and in encouraging others to do so as well. Page herself completed oral histories of two early African American graduates of Windham House, Doris Wilson and Fannie Pitt Jeffrey.

What we choose to notice has ethical ramifications. Similarly, what we choose to preserve has historical and theological significance. We must, I believe, give privilege to the collection of oral histories of women and others from marginalized groups. Without such efforts, our moral character and collective memory as a Church and people of God will be deeply flawed.

Sheryl Kujawa-Holbrook and I envisioned *Deeper Joy* as an initial study of lay women's vocations in the 20th-century Episcopal Church. It is clear to us that myriad stories remain to be told if we wish to inspire and guide future leaders. Whether new generations of historians will be able to continue this work largely depends upon planning and preservation at the local level. The women and men who now serve on vestries as well as ordained parish leaders should be encouraged and supported in efforts to keep, find, and preserve papers that represent the diversity in their midst. As members of the National Episcopal Historians and Archivists know, successful incorporation of materials thrives when parish and other local leaders are attentive to preserving their own stories.

This is also a matter of theological integrity. As an Anglican historical the-



Above, Helen Sturges taught Navajo children and adults at St. Christopher's Mission, Bluff, Utah. Below, sisters of All Saints Sisters of the Poor and of St. Mary and All Saints with orphan boys in Baltimore, Maryland (photo, All Saints' Convent, Oxford, England).

ologian, I am mindful of the incarnational center of our faith. George Herbert, the 17th-century Anglican divine, once described the doctrine of the Incarnation as a "rare cabinet full of treasure." What kind of resources will be found in the archival cabinets of the future? Will our incarnational representations mirror the diversity found among the people of God? As new generations of history detectives, students and scholars alike, turn to archival research in the future, will they find "much richness there"? We have only begun to do justice to the richness of the historical record. Continuing this work will, I trust, be a source of deep joy for many more in ages to come.

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George Keith and John Talbot: Warriors for the Church in Colonial Jersey

By John-Julian, OJN

In 1702, the Rev. George Keith, the first missionary hired by the newly-organized Society for the Propagation of the Gospel in Foreign Parts (SPG), sailed from Southampton to the colony of New York aboard the Queen's ship, *Centurion*. With him went the Rev. Patrick Gordon, appointed by the SPG to serve in Long Island; Gordon died a mere 50 days after arrival. Also on board were Colonel Lewis Morris, the Quaker governor of New Jersey (he became an Anglican under Keith's influence), and the Rev. John Talbot, the ship's chaplain.

Keith was born in Aberdeen, Scotland, in 1638 and became a Scottish Presbyterian minister. Converted by George Fox, founder of the Society of Friends, he became a Quaker around 1663 and was closely associated with Fox, William Penn, the Quaker apologist Robert Barclay (who, curiously, served as governor of New Jersey in absentia), and other influential Friends. Like other Quaker leaders, he was imprisoned: 10 months in 1663, again in 1667, and nine months in 1669. In 1672, he married Elizabeth Johnston in Aberdeen; together they traveled for the Quakers to Holland and Germany.

In 1682, Keith moved to America with his wife and daughters, Anne and Elizabeth. Appointed by Governor Barclay, he held the position of surveyor-general for the colony of East Jersey from 1685 to 1688. In 1689, he moved to Philadelphia to take charge of its prominent Friends' school and was soon recognized as "the greatest preacher among American Quakers." In 1693, he wrote the first anti-slavery publication in America: "Caution To Friends Concerning Buying Or Keeping Of Negroes." During his Quaker days, he published eight books, including the first book ever published in New York.

In a public debate in Boston, Keith accused the eminent Puritan Cotton Mather of "putting to death so many innocent [Quaker] Servants of the Lord" and giving false information about the Quakers. Mather, for his part, spoke against "the extream ignorance and wickedness of George Keith, who is the seducer that now most ravines upon the churches in this wilderness." The two exchanged printed broadsides for some years. Another Keith disputant was Samuel Willard, president of Harvard College.

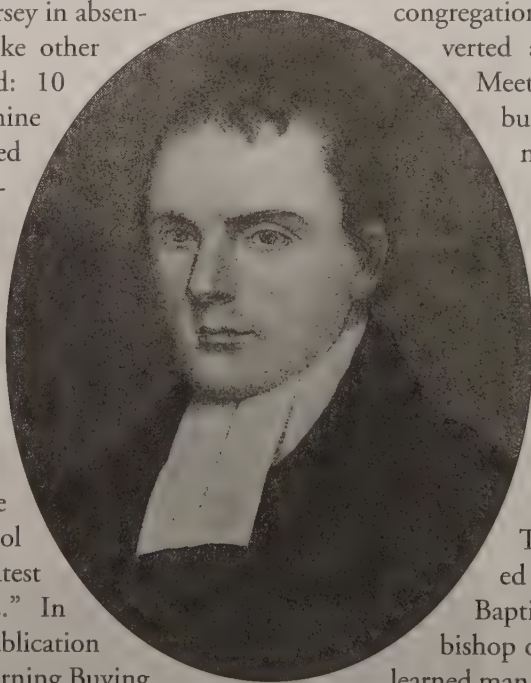
Keith became disillusioned, however, with the American Quaker teaching that, to his mind, reduced the historical Christ to nothing. American Quakers had given up the Gospels and taught that Christ's presence was only "within" the individual and not in history; they believed Jesus' resurrection was spiritual only and that the Second Coming had already occurred. In addition, they repudiated Quaker tradition by establishing an elite hierarchy and aristocracy within their Meetings and, contrary to the universal Quaker pacifist stance, by creating a militia to defend against Indian raids.

Consequently, in 1691 Keith gathered his followers and became the leader of a significant faction known as "Christian Quakers"; about half the Philadelphia Quakers followed him. The separatists eventually formed 15 Meetings or congregations. (In Freehold, New Jersey, Keith converted all the Quakers, who tore down the Meeting House and used the material to build a church!) For this, Keith was denounced by William Penn himself in 1692, put on "trial" at the Philadelphia Annual Meeting, and expelled from the Friends.

In 1693, Keith and his family returned to England to promote his "reformed Quakerism." Disillusioned by a cool reception from "official" English Quakers, he developed a small Meeting of separatist followers to whom he preached for some five years at Turners' Hall, London, where he departed so far from Quakerism as to administer Baptism and Communion. (Gilbert Burnet, bishop of Salisbury, spoke of Keith as "the most learned man that ever was in that sect, and well versed in the Oriental tongues, philosophy and mathematics.")

In 1700, Keith was ordained a priest of the Church of England. His anti-Quaker zeal impressed the Anglican authorities, who soon sent him off to America as the first SPG missionary (1702-4).

The ship's chaplain, John Talbot was born in Wymondham, Norfolk, in 1645, the son of Thomas Talbot, gentleman, and Jone, the daughter of Sir John Mede of Loffts in Essex. Educated as a "poor boy" at Christ College, Cambridge, he later served there as tutor to William, Viscount Maidstone. When plague hit Cambridge in 1666, Talbot took young Maidstone to Cromer, Norfolk. Following Maidstone's



accidental death in 1672, Talbot was a parish priest, serving churches in Suffolk and Gloucestershire. He was a Navy chaplain when he met Keith, a man so charismatic and persuasive that during the crossing to America, Talbot decided to resign his commission and join Keith in his missionary efforts. Talbot soon received an appointment as an SPG missionary with a stipend of £60 per annum.

Keith's assignment was to tour the American colonies—from New England to South Carolina—and appraise their potential for missionaries. In their travels, he and Talbot eventually converted and baptized nearly 1,000 people, founded several congregations, including St. Mary's Church in Burlington, New Jersey, where colonist William Budd had donated 100 acres for a church. Talbot laid the cornerstone for a brick building in 1703.

Quakers were seen as the prime adversaries and rivals of the Church of England in the American colonies. Talbot characterized them as "Anti-Christians who are worse than Turks" and if "let alone will increase to an abominable desolation." He declared William Penn to be "a greater Anti-Christ than Julian the Apostate" and claimed Penn had written that "Christ is a finite Impotent Creature." The work of the two missionaries was considerably aided by the many ex-Quakers who followed Keith into the Church of England (Keith claimed 800 converts!), and a number were among the primary founders of Christ Church, Philadelphia.

In 1704, Keith returned to England to make his report to the SPG (published in 1706 as *A Journal of Travels from New Hampshire to Caratuck*). The Archbishop of Canterbury then made him rector of a small parish in Edburton, Sussex—with so little income he was forced to sell part of his library! He died there in 1716, leaving his small estate to his daughters Elizabeth and Margaret, who lived with him.

Talbot, the first *resident* SPG missionary, wrote that while he had been "Sollicited to tarry att 20 places where they want much and are able to maintain a Minister so, that he should want nothing," decided to settle in Burlington, the capital of West Jersey and a point he believed to be central to all the colonies. On April 2, 1704, Nathaniel Westland, Hugh Huddy, Robert Wheeler, William Budd, and 13 other citizens of Burlington sent a petition to England, requesting that Talbot be given "orders to settle with us, and indeed he is generally so respected by us that we should esteem it a great happiness to enjoy him, and we have great hopes God Almighty will make him very instrumental not only to confirm and build us up in the true, orthodox doctrine, but also to bring many over from the Quakers."

For years Talbot repeatedly begged the bishop of London (who had jurisdiction over the Church of England in America) and the Crown for a bishop for the colonies. In characteristic and picturesque language, he put his finger on the weak point. "The Presbyterians," he said, "come a long way to lay hands on one another. . . . The Independents are called by their Sovereign Lord the People. The Anabaptists

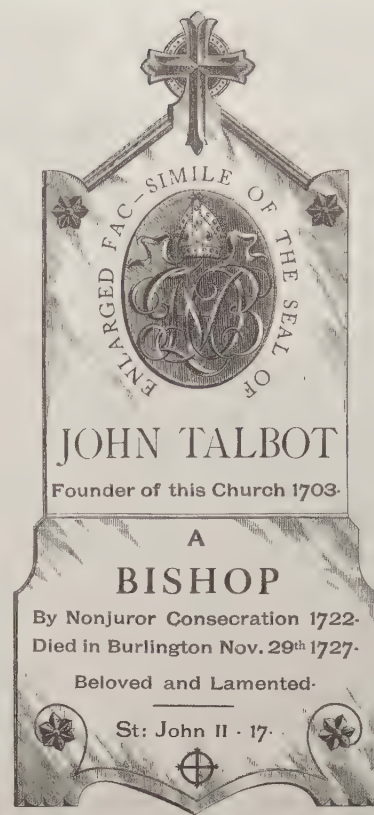
and Quakers pretend to the Spirit. But the poor Church has nobody on the spot to comfort or confirm her children. Nobody to ordain several that are willing to serve were they ordained for the work of the ministry."

In 1706, the 14 Anglican missionaries from New York, New Jersey, and Pennsylvania sent Talbot to England to plead in person for a bishop for America. The plea again went unanswered. To be fair, we should understand that both the Crown and Church hierarchy were nervous about establishing a separate ecclesiastical jurisdiction in the colonies for fear it might encourage independence while, at the same time, the dissenting Churches in America feared that a bishop would bring about legal establishment of the Church of England in the colonies, something they had fled England to avoid.

Talbot returned from England in 1707. Arriving in Boston, he unexpectedly met the Rev. Thoroughgood Moore, whom he had left in charge of St. Mary's Church. Moore had been arrested and imprisoned at Fort Anne by Lord Cornbury, governor of New York and New Jersey, for three offenses: (1) administering Communion every fortnight rather than monthly, which the governor preferred; (2) refusing Communion to the lieutenant governor as a known "evil liver"; and (3) reproving the governor for "the scandalous practice of arraying himself in female attire, and publicly parading in this shameful guise along the ramparts of the fort." With the help of the Rev. John Brooke, Moore had escaped from jail in New Jersey, and the two were fleeing to England to report the governor's offenses. Talbot took them under his wing until they could find a ship. When they sailed, they carried several of Talbot's letters to the SPG, but they and their ship were lost at sea. Talbot had no word from the SPG for over a year.

Talbot returned to Burlington to find his congregation in a sad state. Many members had fallen away, but within two years, the parish was again thriving, and in 1709, he

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Above, the Talbot Memorial Tablet was placed in Old St. Mary's Church, Burlington, in 1878. Left, a formal portrait of George Keith.

Pastor to the Philippines: Bishop Charles Henry Brent

By Susan Witt

Child of Canada, citizen of the United States, missionary and bishop to the Philippines, conference president for the faiths of the world, all are Charles Henry Brent. Wherever he found himself, Brent exercised responsibility for the nurture and structure of the community; he furthered the welfare of all his people, working for their betterment in Boston, in Manila, in Western New York.

His mentor, Bishop William Lawrence of Massachusetts, dispatched a telegram on October 11, 1901, informing Brent, then assistant at St. Stephen's Mission in Boston, of his selection to be the first missionary bishop of the Philippines—"Congratulations. Sympathy. God guide you."

The prospect of administering the missionary effort both depressed and appealed to Brent. His diary entry relates: "The first feeling is one of exhilaration. The trust is a glorious one." The task presented challenges. He would need to be the conscience of the American military and civil authorities as well as provide spiritual energy for the fulfillment of Christian ideals under difficult conditions. His goal was to become a teacher/shepherd to establish accord between the Filipinos and Americans and to proclaim, regardless of racial and cultural differences, the love and ethics of Jesus Christ. One needed to bring all factions into the fellowship of the Holy Spirit to sustain the Christian faith.

The new bishop consulted an atlas for the exact location of the Philippines, which had become a protectorate of the United States with the Treaty of Paris following the Spanish-American War. He was definite, however, in his belief that the English-speaking community must present itself as actively Christian. "If only the Americans and Europeans would worship side by side with the natives, barriers would be broken down," he entered in his diary. When the American governor of the Philippines, William Howard Taft, did not attend worship, Brent inquired as to the reason. Taft replied, "You haven't got a chair that will hold me." A chair of sizable proportions was commissioned, and Taft was a regular at the Cathedral of St. Mary and St. John.

Brent's missionary efforts differed from those of denominations already settled in the Philippines as he did not encourage conversion from Protestant and Roman Catholic initiatives; he concentrated on native pagan beliefs. He could not accept that God would mete out punishment to the unchurched for not having faith in Christ if they had no opportunity to learn of him. And he considered it presumptuous to expect a pagan to renounce the faith and custom of his

forefathers because of a sermon in English, the significance of which he could not understand. One of his early pursuits, therefore, was the study of both Spanish and Tagalog.

Brent thought there was much goodness in the religion, literature, and culture of the Filipinos and worked to connect with their traditions; he came to see the Filipinos in a relationship parallel to that of native Americans and the first white settlers. "Our responsibility is to put the Filipinos in the way of claiming as their own the very best in government, science, education, and religion," he insisted.

After four months organizing the cathedral congregation in Manila, he decided to progress to Luzon, traveling by horse, mule, raft, canoe, launch, and steamer into the territory of the Igorot of the northern hill country where he found vestiges of Roman Catholic influence. In one village, an encounter and discussion with a Spanish friar brought him to a comparison of the Roman Catholic missal and the Book of Common Prayer. He wrote, "I had a lurking idea that there was something in Roman Catholicism better than our own in a liturgical way—but now, the richness and beauty of the Prayer Book is most satisfying. The Roman Church as a system delights to mystify, our own to explain." The explanation offered more benefits to those unconnected to God.

Often a head man of the village would prevail upon Brent to baptize the children. He would explain he had no wish to dissuade the people from the beliefs of their fathers, but would serve in a pastoral manner if they desired. In the Cagayan Valley, he encountered the Spanish presence with schools still operated by Dominicans. He discovered in a majority of places no Christian work had been attempted and decided to focus energy in these locales. As early as April, 1904, he noted, "First rumblings of complaint about my policy here in work among the natives has begun in America. May God make me patient and quiet under criticism—may he enable me to profit by it."

Bontoc, the capital of the mountain province, was chosen as the site for a mission, building on the tribal concept of the preeminence of the welfare of the village—life was organized for the welfare of the tribe, family was second. The Rev. Walter Clapp, vicar of this mission, brought to it his gifts of refined pastoral instincts and a facility for applied linguistics. With great perseverance, he wrote down the Bontoc dialect. Efforts to establish rapport in language, however, could be perplexing. Linguistic difficulties arose with the similarity of words such as "cat" and "heart." In the Communion

liturgy, one phrase was rendered, "Lift up your cats"! This dialectic mistake was quickly rectified.

Brent initiated contact with the Moros, another native group, and approached their territory armed only with his integrity and spiritual strength. The Moros were reputed to be fierce and ruggedly independent to the extent of lawlessness as well as being described as "pagan Mohammedans." Realizing that customary methods of evangelism would be futile with the Moros, Brent worked to establish hospital and school facilities to demonstrate support and respect for the native culture, providing "a meeting place for the Cross and the Crescent." While conversion of the Moros did not result in great numbers, Brent was admired for his objective to bring new adherents to the Christian faith as well as his acceptance of their devotion to the Prophet.

The Chinese were another group to whom the missionary district attended. The Chinese mission was named St. Stephen's for Brent's Boston parish. Leader of the effort was Hobart Studley, who had experience in China and was deemed by Brent to be both faithful and devoted. This work was so successful that the Methodists turned over one of their missions to Studley when they recognized his accomplishments with the Chinese residents.

The American military personnel and their families were also grateful for the pastoral care and friendship of their bishop. "We must be leaders illustrating life, guiding men into relationship with God," wrote Brent in his journal. These men were widely scattered, and travel to reach them was not always easy. Sometimes he was confronted by gales as he traveled to the Christians of Guam to baptize, celebrate Eucharist, and provide confirmation instruction. Among those he confirmed were Generals Leonard Wood and George Pershing. Pershing wrote of his friend, "Because of his devotion to the ideals and obligations of Christianity, his great abilities, his warm human character, he was in my estimation an outstanding missionary, Christian, and leader."

Other American and British influences were monitored in order to minimize exploitative schemes that were detrimental to the Filipinos. Brent's solid relationship with Governor General Taft served to impede the selfish, opportunistic designs of fortune hunters.

Ecclesiastical tradition often took second place to practicality, one of Brent's strengths. Christian charity and adaptability were demonstrated during a visit to a mountain mission in 1909. As was his custom, the bishop announced he would celebrate the Eucharist the next day and all Christians were invited to attend. The teacher of the church school apol-

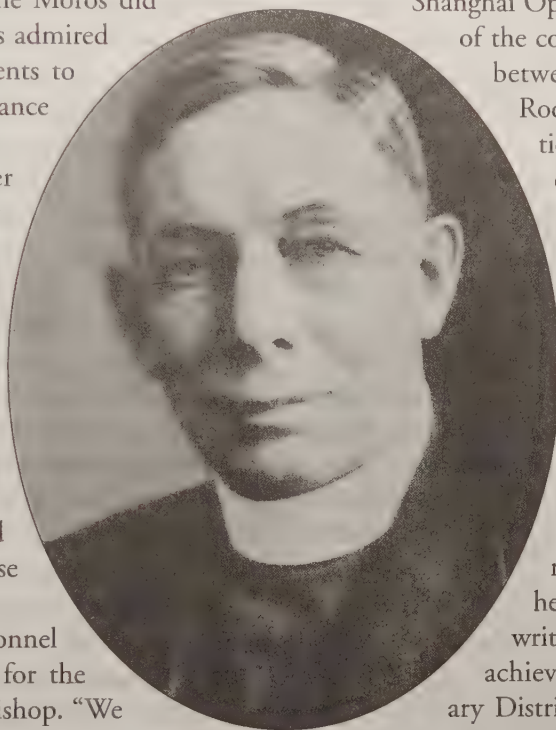
ogetically informed Brent they possessed no altar vessels. His response was to ask for a cup and a plate. A glass cup and a china plate, somewhat chipped, were found. He preached a sermon on the consecration of common things and celebrated Eucharist. Among the congregation was a British merchant who was so impressed by the adaptability of the celebrant and the extempore sermon, that he had the cup and plate mounted with silver edging and presented to the church school.

The specter of the opium trade stalked the Philippines as well as other nations of the Far East. Brent prepared to challenge the traffickers and was elected president of the Shanghai Opium Conference in 1909. The concept of the conference originated in communication between Brent and President Theodore Roosevelt, who issued a call for international participation to assess the problem of drug proliferation. The outcome was the reduction of acreage permitted for poppy cultivation. This result was aided by a law passed in Washington making it a criminal offense to import opium except for medical purposes. Britain also agreed to limit exportation of opium from India.

Another aspect of Brent's Philippine experience was his writing. He never accepted the role of salesman to raise funds for the the missions he served. He was agreeable, however, to writing magazine articles describing the achievements and objectives in the Missionary District of the Philippines while not hiding the difficulties and the need for support. His books were often written in sections while on voyages or during camping treks to the high country. "Slept on a soft board," he notes often in personal writing. But sometimes the text does not flow smoothly—time had not been available to revise and edit the literary transitions.

The ethnic and religious diversity of the Philippines in the early 1900's served as a proving ground for projects of tolerance and cooperation Brent embraced in later years. For him, serving the social and spiritual needs of these people did not encompass undermining other branches of Christianity. Brent devoted his life to striving for the fulfillment that "all might be one." On a visit to Nagasaki, Japan, he identified his conviction to this unity as he described worship at a Buddhist temple: "There was a procession of priests reciting their devotions. At the close, we took off our shoes and one of the priests conducted us through their apartments. I said a prayer to the Light of the World during the service asking that He would fill up their dim beginnings and lead them to the glory of his revelation. All the world that worships worships one God, some feeling after Him, some knowing Him."

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The mosquito and the Martyrs of Memphis



By Belinda Ann Wright Snyder

The origin of yellow fever is unknown. It was first clinically described after an outbreak was observed in the Yucatan Peninsula in 1648. It made appearances in the United States in the 18th, 19th, and 20th centuries. Not until 1881 was the mosquito, specifically the *Aedes Aegypti* mosquito, acknowledged to be the culprit in the spread of the disease, and not until 1937 was a vaccine created.

Yellow fever came to Memphis in 1855 and again in 1867, 1873, 1878, and 1879. But it was the epidemic of 1878, when more than 5,000 died, that divided Memphis history—"Before the Yellow Fever of 1878" and "After the Yellow Fever of 1878."

Memphis, at the time of these epidemics, had no universal plan for the care of her sick and injured. People of comfortable means who became ill were treated at home by family physicians. Hospitals were regarded as unsafe places used only by paupers. Prior to the Civil War (1861-1865), some

attempts had been made toward a civic approach to the art of medicine. A state hospital was founded, and two medical schools sprang up to give degrees to all who completed an eight months' course. To this scene came Charles Todd Quintard, a Connecticut Yankee with an earned medical degree from the University of the City of New York.

After serving a year at Bellevue Hospital in New York City, he set up his practice in Athens, Georgia. His publications impressed Dr. Lewis Shanks, dean of Memphis Medical College, who offered him a teaching position, and in 1851, Quintard accepted. Disturbed by what he found in Memphis, he wrote important documents, expounding the relationship of environment to health. And at the same time as he was urging quarantine procedures and street sanitation, he was studying theology under Bishop James Hervey Otey, Tennessee's first bishop. Ordained deacon in 1855 and priest in 1856, he combined the saving of lives and souls. During the Civil War, he was chaplain of the First Tennessee Regiment where he also attended the wounded, friend and foe. Elected Tennessee's second bishop following the war, he was bishop during the epidemics of 1873, 1878, and 1879.

Despite the efforts of such people as Shanks and Quintard, the attitude in Memphis toward medical care remained lackadaisical. The epidemic of 1873 woke the city from lethargy—but only for a few months. Some 5,000 cases were recorded; over 2,000 people died. Some thought the fever was God's vengeance directed toward Memphis for its Mardi Gras debauchery. Nonetheless, the city seemed to make a rapid recovery—new homes were built, commerce boomed, cotton bales were piled high.

Then in 1878, the fever returned in perhaps its most nightmarish performance in any urban area of the country before or since. Too late, Memphis went on crusade—streets were cleaned, drainage installed, old houses razed, crumbling wooden pavement blocks replaced by stone, cisterns regulated, sewers installed, the animal pound put into effective operation. Artesian water discovered 500 feet below the surface became the standard water supply.

If the fever of 1873 was a plague, that of 1878 was a scourge—and Mardi Gras had been discontinued some years before! Of the population of 45,000-50,000, more than half fled for their lives when the epidemic commenced. Refugees were thwarted, however, by shotgun quarantines. Arkansas forbade boats to cross the river from Memphis, and the trains had to cross by boat. Yet somehow over 30,000 persons fled,



On September 9, the Episcopal Church celebrates the feast of Constance, Nun, and her Companions, Commonly called "The Martyrs of Memphis." This portrait of Sister Constance hangs in the order's St. Mary's Convent in Sewanee, Tennessee.

some 1,200 to refugee camps. Of the perhaps 20,000 remaining, approximately 14,000 were black, 6,000 white.

Thinking they were immune, most blacks remained. Whites stayed because they did not want to leave their belongings, they had designs on other peoples' belongings, they were honor-bound to the sick or dying, they had no place to go, or they were stupid. Through August and September, the fever reigned. On September 14, more than 200 persons died. By autumn, 946 blacks and 4,204 whites had died. Among them were 17 resident physicians and 28 volunteer physicians. One was Dr. R. H. Tate, the first black professional ever to practice in Memphis. He died just three weeks after setting up his practice.

An appeal for food, clothing, money, doctors, and coffins "went out to the ends of the earth, and a prompt and generous response came back." Long trains came loaded with provisions, one loaded with coffins. Wrote J. M. Keating, whose report on the epidemic was published the following year, "The people of the North were especially urgent; it seemed as if they could not do enough."

In 1878, Memphis had five Roman Catholic and 53 Protestant churches—24 white congregations and 29 black. Clergy and lay persons of many faiths and both races worked. The Rev. W. T. Dickinson Dalzell buried the beloved Dr. Edward C. Slater of First Methodist from St. Mary's Cathedral. Dr. Max Samfield, rabbi of Congregation Children of Israel, was unrelenting in his work on behalf of the sick and dying. After recovering from the fever, he was back at his post, visiting the poor and lowly, the sick and destitute, regardless of age, sex, race, or condition. He recited the Sh'ma for the last time with the dying and recited the burial services at every funeral in his own congregational cemetery. He often accompanied a priest from St. Mary's Catholic Church, located near his synagogue in the Pinch neighborhood, a riverfront area composed of poor Irish and Jewish immigrants.

When we speak of the Episcopal Martyrs of Memphis, we generally include four nuns and two priests—Sisters Constance, Ruth, Thecla, and Frances and Fathers Charles C. Parsons and Louis S. Schuyler. The deaths of the sisters and of Father Schuyler brought forth an untold flurry of newspaper publicity. Worldly implications of the 1878 tragic figures appealed to the mass readership of the press. Schuyler was of aristocratic background, a Roosevelt on his mother's side, and son of the rector of Christ Church, St. Louis. Moreover, he was only 27, and his personal charm made his oblation seem more poignant. The church papers vied with each other in describing the sisters' youthfulness and accomplishments and in tracking down their family connections. They noted that Sister Ruth was the daughter of a county judge in Newburgh, New York, that Sister Thecla was of the Irish McMahon family that had sought refuge in France.

Tributes poured in from many sources. Keating wrote: "It would be impossible to speak in too high terms of laudation of these women. . . . They had won for their order an

imperishable renown. . . . They had proven that heroism and Christ-like self-denial are not the virtues of a particular sect."

In 1870, Bishop Quintard had asked the Community of St. Mary to take charge of a home for orphans and run St. Mary's Cathedral School for Girls in Memphis. By the summer of 1878, the work was well enough established for Sisters Constance and Thecla to return to the Mother House in Peekskill, New York, for a vacation. They had been there just two weeks when, on the Feast of Our Lady, August 15, news came that Memphis was again beset by yellow fever. The sisters left at once, pausing in New York City long enough to arrange for the forwarding of money and medicines. As they departed on August 17, the Rev. George Houghton, rector of Church of the Transfiguration, stood on the steps of their carriage in front of Trinity Infirmary and gave them God's blessing.

When they reached Memphis, they immediately transformed their residence next door to the cathedral into a dispensary. They continued their care of the Church Orphan Home. Throughout the sickness, celebration of the Eucharist and reading of the Offices were held daily in the cathedral except at brief intervals when the priests were either ill or dead.

The sisters realized the 1878 plague was more severe than that of 1873. The earlier fever had run its course in 60 hours; but this frequently ended in horrible convulsions in 28 hours. The death rate doubled by August 27 and reached 70 in one day by August 30. On their rounds, the sisters often found victims alone and unconscious, in house after house, without medical or nursing care.

On September 1, Father Parsons, rector of St. Lazarus' and Grace Churches, wrote to Bishop Quintard: "Our pastoral duties extend from one end of the city to the other, and include all classes of people. . . . A large number are utter strangers to us until we reach their bedside. . . .

"The Sisters are doing a wonderful work. It is a surprise to see how much these quiet, brave, unshrinking daughters of the Divine Love can accomplish in efforts and results. One of the most exacting and important of their duties henceforth will be to maintain the Asylum for all the destitute children and orphans of the city. In two days, already, thirty-two have been sent to them, and within a short time the number will be named by hundreds."

Parsons, a Union officer during the Civil War, was an instructor at West Point when he visited Church of the Holy Trinity in Brooklyn, New York. There he heard Bishop Quintard, the guest preacher, speak on repentance and the divine life. He sought confirmation, then ordination. And in 1874, he accepted the call to be rector of St. Lazarus' Church in Memphis. "His presence, his charm of manner won all hearts," wrote Thomas Frank Gailor, later bishop of Tennessee.

Parsons had faced death many times on the battlefield, but it was to the fever he capitulated. On his deathbed, he read for himself the commendatory prayer in the Office for the Visitation of the Sick, and shortly before he died, he mur-

Continued on next page

The Martyrs of Memphis

Continued from preceding page

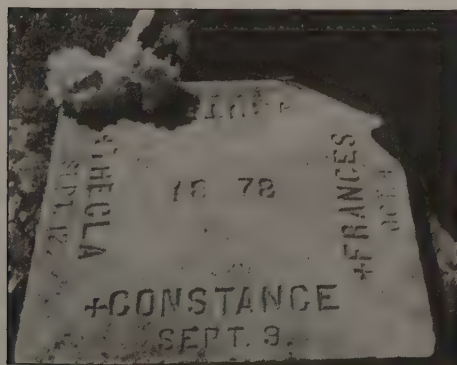
mured the words of the first Christian martyr, "Lord Jesus, receive my spirit."

When news of Parsons' death was published, some 30 priests from across the nation volunteered for duty in Memphis. Offers from non-acclimated persons were declined, but that of the Rev. W. T. Dickinson Dalzell of Shreveport, Louisiana, was accepted. Dalzell was born in the British West Indies in 1827 and died in Shreveport in 1899. He received his medical and theological training in London and came to the U.S. in 1854. He became rector of St. Mark's, Shreveport, in 1866 and served that congregation until his death except for the 18 months he was rector of Grace Church in Memphis.

Dalzell had apparently had yellow fever as a youth in the West Indies and was therefore immune. He had also done notable service during the Shreveport epidemic in 1873. He arrived in Memphis on Saturday, September 7, and administered Holy Communion to Sister Constance on Sunday morning. Wise and competent in every way, he immediately took charge of services at St. Mary's Cathedral and became physician to the sisters, to the orphans, and to many others.

Father Schuyler, assistant at Church of the Holy Innocents in Hoboken, New Jersey, was celebrating the Eucharist at St. Gabriel's Chapel in Peekskill, where he was supplying for a few days, when the Memphis sisters telegraphed they were without a priest. He went at once to Church of the Transfiguration in New York, where Bishop Quintard was staying, and from him received permission to proceed as far as Louisville. There he was notified of Parsons' death and given permission to continue to Memphis.

Schuyler, too frail to complete his novitiate with the Society of St. John the Evangelist at Cowley, could never survive the disease. Yet he knew he was called. He said, "God calls me. I am safe in his hands. He will do what is best for me." He worked four days before contracting the fever. Dalzell, most impressed with Schuyler's smile and gentle manner, wrote, "I asked him if he had ever seen Yellow-Fever, and if he realized the risk he ran in coming to Memphis. To my dismay I found that he was utterly unacclimated, and that he had come, not as many others had come, with the hope, if not



The sisters' marker in Elmwood Cemetery.

assurance, that he should escape, but as the brave soldier leads the forlorn-hope, knowing that all the chances are against him, but with a burning desire to help the suffering, to work while his strength lasted, and then

give his life cheerfully for Christ's sake and the Church."

Sister Hughetta wrote that that Sunday, September 8, was the darkest day of all. Some 200 new cases were reported and as many deaths. She felt herself growing weak and feared she would die before Sister Constance. Late in the evening she was put to bed with a raging fever, and at midnight she heard Sister Constance in the next room exclaim, "Hosanna!" again and again until her voice trailed off.

Sister Constance died on September 9, the day the Episcopal Church commemorates the Martyrs of Memphis. She was born Caroline Louise Darling in Boston on January 11, 1846. Her family was Unitarian, but she received instruction in the Episcopal Church and was confirmed by Bishop Manton Eastburn in 1864. Professed as a choir sister at the House of Mercy in New York City in 1871, she arrived in Memphis, probably in 1872, to take charge of the Cathedral School for Girls.

"Osanna, Alleluia!" Sister Constance's last words are considered her goodbye to this world and her greeting to the Kingdom. They are engraved on the high altar at St. Mary's Cathedral along with the names of the sisters who died. She was robed in her habit in death and carried to the sisters' chapel. In her arms were white roses from the Very Rev. George Harris, dean of the cathedral, who himself had been stricken with the disease. Schuyler read the burial office; Sisters Frances, Clare, and Ruth, with a Mrs. Bullock, drove out in a raw drizzle to Elmwood Cemetery where Dalzell read the interment prayers. The body had to be placed in Mrs. Bullock's family vault until the following day for the demand for graves exceeded the diggers' ability to supply them.

Sisters Constance and Thecla had adjoining rooms, yet neither knew the other was *in extremis*. Sister Thecla, conscious until the last day, was wonderfully patient. When a friend went into her room, she said, "Oh, why did you come? I was thinking of heavenly things." Then she closed her eyes. Opening them again, she said, "I was with Jesus, and you have disturbed me." Her last words were, "Oh, I want to see Jesus."

On September 12, Sister Ruth became ill, then Father Schuyler. Then followed deaths without ceasing. On Saturday, September 14, Dr. Armstrong died. On Monday, September 16, Mrs. Bullock died. On Tuesday, September 17, Father Schuyler died. On the same day, a few hours later, Sister Ruth died. Sister Frances died on October 4. Sister Hughetta survived to live a long and productive life, later becoming superior of the order at the convent in Sewanee. When she died in 1926, her name was added to those of Constance, Ruth, Thecla, and Frances on the cathedral's altar steps. The group of holy ones associated with St. Mary's Cathedral in Memphis felt eager and honored to serve. Each has his or her compelling story. The entire drama will never be told!

Bindy Wright Snyder, immediate past president of the Episcopal Women's History Project, is chaplain to Memphis Theological Seminary and priest in charge of Calvary Church, Osceola, Arkansas.

Warriors for the Church

Continued from page 13

was formally made rector. He continued his desperate efforts to obtain a bishop for America. Determining that Burlington was geographically central, he arranged for the purchase of a splendid house—"a great and stately place"—to serve as the bishop's residence and to be known as "Burlington House." Although the SPG authorized the purchase in 1712, the building remained uninhabited and fell into disrepair. In 1713, Queen Anne gave St. Mary's a silver Communion service and promised America a bishop. Her death the next year extinguished that last hope.

Eventually, Talbot was the oldest Anglican missionary on the North American continent. He asked leave to visit England and was gone for two-and-a-half years. When he returned in 1722, rumors began that he had arranged to be secretly consecrated bishop by the irregular non-juring bishops Richard Welton and Ralph Taylor. Welton soon followed Talbot to America and in 1724 was called to be rector of Christ Church, Philadelphia. He served very creditably for two years.

Welton had been rector of St. Mary's, Whitehall, London, where in 1714 he was suspected of being a covert Jesuit. He was ejected from the parish when he had an altarpiece painted of the Last Supper with Peter in a bright red robe (as "Head of the Church") and the face of the Dean of Peterborough, an avid foe of the non-jurors, on Judas Iscariot. Later Welton was arrested and fined £40 for holding unlicensed services in his house (with 250 in the congregation!). To pay the fine, he had to sell all his furniture. It was apparently after this that he arranged to be "consecrated" by the irregular and aged non-juror Dr. Ralph Taylor alone since the other non-juring bishops refused to participate. After Welton's "consecration," he and Taylor apparently "consecrated" Talbot. Records of the two "consecrations" survived among Taylor's papers but, curiously, without Talbot's first name.

In January, 1726, word of Welton's putative consecration reached England, and he received a royal command to return. Armed with a very positive testimonial from the wardens of Christ Church, Philadelphia, Welton sailed to Lisbon where he refused any communication with the English Church or clergy. He died there in the autumn of that same year. Among his effects was "an episcopal seal which he made use of in Pensilvania" where "he assumed and exercised privily and by stealth the character and functions of a bishop."

Talbot, for his part, had returned to Burlington as rector of his beloved St. Mary's Church. For two years he was unmolested, but in 1724, when his illicit "consecration" was reported by enemies, he was discharged from the SPG and ordered by the governor to "surcease officiating." He was accused of refusing to take the oath of allegiance to the new Hanoverian King George I and avoiding public prayers for the king. Talbot pleaded his innocence to no avail. Having been cut off financially by the SPG, the old man had no income at all. There was a rumor he may have traveled through the eastern colonies, preaching where he could. Three years later, in 1727, he died in Burlington at the age of 82. He was accorded the signal honor of being buried beneath the chancel floor of St. Mary's Church.

While Talbot's illicit episcopal consecration remained for many years in the realm of rumor, with unconvincing testimony both for and against, a discovery made in 1875 confirmed it: Attached to his widow's will in the registrar's office in Philadelphia was Talbot's personal episcopal seal, showing a miter with flowing ribbons; beneath it in large script letters wrought into a monogram was the full name: John Talbot. Talbot's seal was enlarged and reproduced in brass and mounted in St. Mary's Church in 1878.

Further research has validated the rumor that Talbot was actually illicitly consecrated bishop although there is no creditable evidence in church records or elsewhere that he ever undertook any episcopal function. Episcopal Church

historiographer Francis L. Hawks asserted in his 1839 *Ecclesiastical Contribution* that "there is direct evidence from the letters of some of the missionaries that both [Welton] and Dr. Talbot administered confirmation and wore the robes of a bishop." The "letters," however, seem to have been based on slanderous information from one missionary, John Urmstone, an ardent foe of Talbot's, so the information may well be discounted as ill-spirited antipathy. Some in the provinces also apparently believed Welton had ordained clergymen and that these secret acts occasioned his recall, but again there is no reliable objective evidence that this is true.

In 2002, Bishop David Joslin, acting bishop of New Jersey, blessed the icon of George Keith and John Talbot that now hangs in New Jersey's Diocesan House.

Father John-Julian, OJN, Episcopal priest and monk, is founder of the Order of Julian of Norwich. He is the author of A Lesson of Love: The Revelations of Julian of Norwich, Tales of the Golden Castle, and Elements of Offering.



This icon of George Keith, left, and John Talbot hangs in New Jersey's Diocesan House. Note Talbot's episcopal garb.



Books



BY GRACE CAME THE INCARNATION: A social history of Church of the Incarnation, Murray Hill, New York, 1852-2002
By Sheryl A. Kujawa-Holbrook
Church of the Incarnation, New York, NY
(Pp. 345 + xv, \$20.00)

The historian of New York's St. George's Church once characterized that city's Episcopal churches as "the spoor of the rich," and the nearby Church of the Incarnation is no exception. In her subtitle, author Sheryl Kujawa-Holbrook promises a "social history" and delivers admirably on this promise. Her narrative does not provide simply a rector-by-rector chronology—although it necessarily includes those worthies—but also includes considerable background material on the Manhattan of each of these rectorships and the activities and influence of lay members, many of them very well-to-do. The author especially emphasizes the many roles women played in the parish's history, even when data have been harder to find.

Kujawa-Holbrook does not shrink from the fact that the parish she describes and in which she herself participates has served the fashionable and adduces considerable material from the *New York Times* over many decades, noting a long procession of society weddings and funerals as well as other parish activities and pronouncements by its rectors. She also notes that Episcopal clergy themselves, especially during the later 19th and earlier 20th centuries, were often members of the higher reaches of society and frequently enjoyed lengthy summer vacations in the company of the wealthy. These glimpses into the social backgrounds of clergy are a particularly suggestive aspect of this work and could profitably be explored more systematically elsewhere.

On the other hand, *Incarnation* has never been entirely about the rich. The author devotes considerable space to describing the parish's outreach programs, some of which were pioneering, especially in the provision of health care for the poor. Its Bethlehem Cay Nursery, for example, became internationally known for its exemplary work and was affiliated with Teachers College at Columbia.

Another aspect of parish life the author stresses is a long-time involvement in the arts. Kujawa-Holbrook provides considerable detail about its musical programming over the years. The role of the Episcopal Church in the develop-

ment of American music, including such notables as Amy Beach and Harry Burleigh, remains to be told in any depth, and this work would be good source material for such a story. *Incarnation* is also rich in stained glass and sculpture; Appendix D illustrates and catalogues its treasures in some detail. (Other appendices provide a timeline, a list of rectors and bishops, and graphs of membership statistics.) Unfortunately, the quality of reproduction is poor, most likely due to the paper on which the work was printed. The periodic occurrence of typographical and other sorts of errors and the omission of an index are also regrettable though hardly fatal.

Despite such minor drawbacks, this is a solid, even exemplary, contribution to the highly uneven genre of parish history and ranks with Lisa M. Klein's *Be It Remembered: The story of Trinity Episcopal Church at Capitol Square* [reviewed in *The Historiographer* 42, 1 (Lent 2004), 20-21] as a model for future parish historiographers.

Peter W. Williams
Professor, Miami University, Oxford, Ohio

HERITAGE OF HOPE AND SACRIFICE: The remarkable journey of the Rev. William Levington

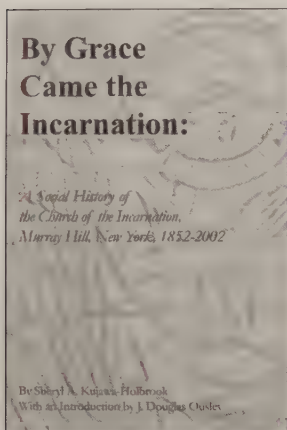
By Phyllis L. Chandler

St. James' Church, 1020 W. Lafayette Ave., Baltimore, MD 21217

(Pp. 100, paper, \$22.00 postpaid)

Phyllis Chandler offers us a provocative introduction to the Rev. William Levington (1793-1836), the founding rector of St. James' First African Protestant Episcopal Church in Baltimore. Chandler's goal in writing this book is "to introduce [Levington] to the present generation, and to preserve his legacy." By assembling an impressive selection of primary sources, she helps us discover that Levington carefully gained the support needed for ordination within the Episcopal Diocese of Pennsylvania and then established a school and church in Baltimore. Plagued by financial pressures and hierarchical neglect, he nonetheless made it all work.

Chandler's book makes the reader work. The primary sources are compelling and engaging, but there is little interpretation. In 1820, for example, Alonzo Potter wrote to Jackson Kemper, supporting Levington. Potter described Levington's abilities: "His acquirements are by no means great, but for the Blacks they are more than respectable." Potter made all kinds of assumptions in that one sentence, and Levington endured the need of one white man to defend him to another white man. The letter goes without comment from the author.



The primary sources reproduced in this book reveal Levington managed a careful negotiation of white patronage and endured the overt racism within the Episcopal Church so he might accomplish the greater goal of offering high quality education and a community organization to African Americans. Levington's ordination, job placement, and St. James' financial success depended upon the fickle support of whites. His endurance and perseverance held it together. That is one of Levington's legacies worth preserving. The reader can make much more of the sources than presented, which makes this book a congregational resource worthy of further exploration.

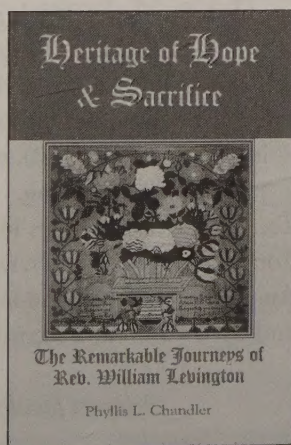
Additionally, the reader is responsible for placing Levington and his work within the broader historical context. There are occasional peeks into the larger world, but they are not generally integrated into the story line.

Early in 1836, Frederick Douglas set for himself the goal that he would be a free man by the end of the year. He eventually achieved his goal and Baltimore was his staging ground. It was the place he first experienced some limited freedoms, and it was the launching point for his northward journey that would lead to liberation. William Levington died in Baltimore the same year Douglas set his sights on freedom.

William Levington and Frederick Douglas inhabited the same city for a period of time in the 1820's and 1830's. The differences between them mirrored the diversity within Baltimore's African American community. African American communities throughout the United States had significant social differentiation based on free status, education, gender, and lineage. Those differences offered a challenge to Levington's ministry as St. James' vestry members took action against him because he supported the right of enslaved church members to vote in the congregation.

But we learn little about the larger African American community in Baltimore in which both Douglas and Levington lived and moved. Levington built a school and a worshiping community that fostered identity, equality, and liberation. His work, one might think, contributed to the dynamic community which forged the likes of Frederick Douglas. Levington's legacy may be larger than even the author concludes.

The context of African American communities in Baltimore is critical in understanding Levington's educational methodology (it's probably no accident he chose a mentor-based pedagogy), his insistence on ecclesial equality among the free and slave members of his congregation, his opposition to colonization, and the paradox of his conciliatory tone and abolitionist convictions (see pp. 47-49 and Appendix I). The broader context in which he lived and worked is integral to any better understanding of the man and his legacy.



Chandler does us a wonderful service in giving us the materials pertaining to William Levington's life and work. She accomplished her task of introducing him to us, and her work ensures that his legacy will only grow as readers mine the sources for gems of understanding.

Mark William Wastler
Rector, St. Margaret's Church, Annapolis, Maryland

FROM THE BLACKSTONE TO THE HOUSATONIC

Edited by Richard Nunley

Diocese of Western Massachusetts, Springfield, MA

(Pp. 257, \$17.50 hardback, \$12.50 paperback postpaid; order from Nancy Truesdale, Diocese of Western Massachusetts, 37 Chestnut Street, Springfield, MA 01103-1787)

DIOCESE OF WEST TEXAS CENTENNIAL HISTORY

Edited by T. R. Fehrenbach

Diocese of West Texas, San Antonio, TX

(Pp. 69, paper, \$12.00 postpaid; order from Caroline Lane, Diocese of West Texas, PO Box 6882, San Antonio, TX 78209)

EPISCOPAL DIOCESE OF TENNESSEE 1829-2004 175th ANNIVERSARY BOOK

Edited by Fletch Coke

Diocese of Tennessee, Nashville, TN

(Pp. 72, paper, \$13.00 postpaid; order from Christ Church Book Shop, 900 Broadway, Nashville, TN 37203)

From the Blackstone to the Housatonic is a wonderful example of a diocesan history. The first part of the book is devoted to the bishops and their work in the diocese, one chapter for each. Oddly enough—and for which this reader is grateful—the author inserted a timeline of important historical events in the United States between the bishops' stories. It is an excellent way of keeping the reader aware of how events in the diocese relate to the rest of the country.

After presenting the bishops with great clarity, Richard Nunley includes a map of the diocese that gives the location of each parish and mission. The next major section focuses on the congregations. Each church is featured with a photograph and a short history that includes events or ministries that have been important to the lives of the members.

In his Forward, Nunley reminds us that the history of the diocese is in the context of the culture of New England, the United States, and the world. His presentation of the history of the Church in Western Massachusetts reflects his thesis and is both interesting and well-written.

The second edition of the history of the Diocese of West Texas is a fine example of a diocesan history that chronicles each bishop's episcopate. The Forward states that "the full story of the Diocese is the story of many men and women in many different places, of individual and collective griefs

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Book Reviews

Continued from previous page

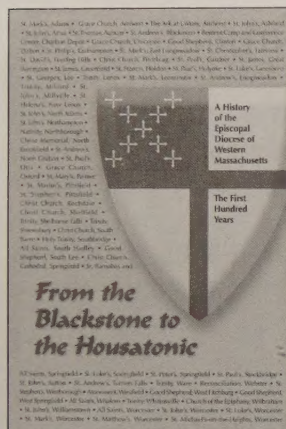
and joys, triumphs and tragedies, of disasters beyond human control and of calm, prevailing strengths that carry through from generation to generation."

That is a powerful statement and one that leads us to hope to read about the exciting events in the lives of the laity and clergy who produced this vibrant diocese. The author does a fine job of presenting the work done by bishops and clergy. But seldom is there any mention of the people they were called to serve. The reader thus has the impression these ordained worthies made the diocese by themselves!

A diocese is a religious political jurisdiction presided over by a bishop. But a bishop cannot preside over an entity

with no people. I wonder where the stories are of the people who are, after all, the Church in West Texas—the stories of "griefs and joys, triumphs and tragedies, . . . prevailing strengths that carry through from generation to generation." Other than missing the laity, the book is a good chronicle of diocesan bishops.

The Diocese of Tennessee took a different approach. Its history begins with a photographic



essay of the bishops of Tennessee and the creation of each of its dioceses. Next it lists each of the churches in the diocese and the year it began services. Then each church has its photograph and a short history of its parish life on its own page. This format allows the laity to establish their presence in the diocesan structure as well as presenting some interesting stories about each parish. This is obviously a diocesan history written by the people of the diocese. And it's a good way to present our story.

Stanley R. Upchurch
Archivist/historiographer, Diocese of Oklahoma

TONGAN ANGLICANS 1902-2002: From the Church of England Mission in Tonga to the Tongan Anglican Church
Edited by Allen K. Davidson

College of the Diocese of Polynesia, Auckland, New Zealand
(Pp. 200, paper, price unknown; order from the Diocese of Polynesia, PO Box 35, Suva, Fiji)

Tonga and Samoa are the oldest parts of the Polynesian Islands (a triangle with Hawai'i at the north, Aotearoa/New Zealand in the southwest, and Easter/Rapanui Island in the east). The London Missionary Society, which aimed to Christianize the Polynesian Islands, was originally conceived to include Church of England and Congregational elements.

This unseemly blend did not work in reality, and the "LMS Church" in Tonga, Samoa, and Fiji was Congregational with Puritan roots. In Tonga, this Church divided and formed the Church of Tonga with the monarch at its head. Then came the Wesleyans.

In 1871, Alfred Charles Willis was consecrated in Lambeth Palace to be bishop of Hawai'i. When the United States took over the Republic of Hawai'i in 1898, the pro-British, pro-monarchy Bishop Willis found himself marginalized. He had visited Tonga in 1897, en route to Lambeth, and when asked by folk in Polynesia to consider relocating to Tonga, he accepted. In 1902, at age 66, he left Honolulu with his wife Emma, and for the next 18 years he devoted himself to this new mission field. Now the Diocese of Polynesia, part of the Anglican Church in Aotearoa, New Zealand and Polynesia, has published a remarkable book about the Anglicans in Tonga and the role Bishop Willis played in establishing the Church in those islands.

Initially, Bishop Willis was neither welcome nor appreciated in Tonga—even among Anglicans. Anglicans in the South Pacific were often busy squabbling over the jurisdiction of bishops in New Zealand and were not particularly active in establishing or supporting churches in Samoa, Tonga, or Fiji. Historically and culturally, the chiefs of Tonga were considered to "outrank" the chiefs of Samoa and/or Fiji. A parallel is found in the Church where a remarkable number of bishops and other leaders are Tongans (including Bishop Jabez Bryce, the present bishop of Polynesia). Bishop Willis was therefore something of a challenge and a problem. He was not to be the bishop of Tonga; he was finally considered the assistant bishop, which was fine with him!

The Willis family had resources of its own, and Bishop Willis spent more of his own money than he was ever paid during his 49-year episcopate. His principal work in Nuku'alofa, Tonga, was the founding and support of St. Andrew's School, which became the leading educational institution in the kingdom. Eventually, Bishop Willis was able to establish St. Paul's Parish in Nuku'alofa.

Anglicans in Tonga is a scholarly work that makes a valuable contribution to the story of the Anglican Church in the Pacific Islands. Although it also treats the post-Bishop Willis years (since 1920), the bishop's presence was undeniably a powerful, fascinating, complicated, controversial one in Tonga as it had been in Hawai'i. The Anglican community in Tonga is not and never was numerically large. Many Tongan Anglicans, ordained and lay, have however served their country and their Church, a record of which they are rightfully proud.

Willis H. A. Moore
Adjunct faculty, Hawai'i and Pacific Island History
Chaminade University of Honolulu

Coming reviews: *Deeper Joy*, edited by Fredrica Harris Thompsett and Sheryl Kujawa-Holbrook, and *John Walker: A man for the 21st century*, by Robert Harrison.

Pastor to the Philippines

Continued from page 15

Brent presented opportunities and expected people to respond positively whether the decision would be to accept volunteer service overseas, to provide financial support for the missions, to work, pray, and give to the spread of God's kingdom. Individuals were convinced and inspired to invest energy and resources in the bishop's vision and dedication. His legacy in the Pacific includes churches, missions, hospitals, and educational foundations. His departure from the Philippines was difficult, as his diary reports in October, 1917: "I wondered as I saw Corregidor in the rays of the setting sun

whether this was my last glimpse of the Philippines. Nothing can take their place in my life."

Shortly before his death in 1929, Brent, then bishop of the Diocese of Western New York, wrote, "Missionary work is not a doubtful experiment but a certain success. There is no ground so barren that Christianity cannot take root in some corner of its soil. . . .Christian energy is not doing its full work unless it aims at touching the uttermost part of the earth."

Susan Witt is archivist of the Diocese of Western New York. This article is adapted from a paper she presented at NEHA's 2005 conference in Honolulu.

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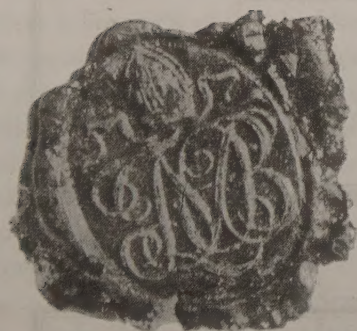
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American colonies five decades before the Revolution?
The mystery continues to fascinate historians.
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Dates to remember:

April 25 - 29, 2006

NEHA's Annual Meeting, Mobile

June 16, 2006

HSEC's Annual Meeting, Columbus

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